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ABSTRACT

This article discusses the expression of gratitude in spoken English by Japanese and American college students in the United States. Five hypotheses were tested: (1) Advanced non-native speakers would find expressing gratitude difficult in the target language; (2) A verbal expression of regret would occur whenever the Japanese speaker believes he is imposing upon another person; (3) Foreign students would exhibit numerous errors in lexicon and grammar; (4) Native English speakers would not verbalize regret; (5) Expressions of gratitude by Japanese females would be longer than those of their male counterparts, and the responses of American males and females would be similar in length. A 15-item questionnaire designed to create situations of status, social gravity and the rendering of a valuable service was administered to the students. Results indicated the following: American males expressed regret more often than expected and American females less so; responses of American males and females were similar in length and formality; responses of Japanese males were usually of native speaker quality and shorter than those of Japanese females; responses of Japanese females were replete with lexical and grammatical errors. Appended are the questionnaire, samples of native male vs. female responses, samples of Japanese responses, examples from a rating system, word counts, table of acceptable responses, and a T-test analysis of Japanese learners. (Contains 22 references.) (CK)

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Preface

The expression of gratitude is a common occurrence that arises in the speech of nearly everyone who speaks the English language. In English, and in Japanese, it is extremely important to know exactly when to express gratitude or when to remain silent or when another speech act is called for. The above statement refers to the pragmatic competence one needs to correctly perform a speech act. First of all, it is appropriate to explain what I mean when I say pragmatic competence and speech act. Koike (1989) defines pragmatic competence as " ... the speaker's knowledge and use of rules of appropriateness and politeness which dictate the way the speaker will understand and formulate speech acts" (p. 279). Additionally, Searle (1969), the father of speech act theory, explains speech acts as:

> ... all linguistic communication involves linguistic acts. The unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence, or even the token of the symbol, word or sentence, but rather the production or issuance of a sentence token under certain conditions is a speech act, and speech acts ... are the basic or minimal units of communication (p. 16).

Searle (1976) breaks speech acts into several categories based on the speaker's intentions. Among these are Representatives, (assertions, claims, etc.); Directives, (suggestions, requests); Commisives, (promises and threats); Expressives, (apologies and thanks), and Declarations, (where changes occurs). In this study it is the category of Expressives which I am dealing with, and in particular, expressions of gratitude.

In the study of expressions of gratitude, or thanking, it is important to first understand what constitutes an expression of gratitude. Eisenstein and Bodman (1986) have characterized

Searle's classification of thanking as an illocutionary act. Their summary of Searle's findings explains that an expression of gratitude is:

> an illocutionary act performed by a speaker which is based on a past act performed by the hearer. This past act benefits the speaker, and the speaker believes it to have benefited him or her. The speaker feels grateful or appreciative, and makes a statement which counts as an expression of gratitude. (p. 167)

The study of expressions of gratitude by ESL students and native speakers is not a new subject. It has been researched before, primarily by Eisenstein and Bodman in 1986, but more research is needed, as Wolfson (1989) points out " ... so that we may gain deeper insights into the rules and constraints that condition it" (p. 104). The research that has been done to this point has only touched the surface and the study by Eisenstein and Bodman left some unanswered questions such as how can this be applied to one distinct group of leamers, the Japanese. If we are to truly assist them in overcoming the problems and consequences of miscommunication then we first must determine if there is a problem, what the problem is in comparison to native speaker counterparts, and what if anything can be done to assist Japanese learners. I have found this area to be of particular interest to me as a researcher as I have often seen mistakes by not only learners of English in expressing gratitude but also by Americans learning a foreign language. I too have made these simple errors in judgement as a learner of French and of Japanese. Eventually, I came to the conclusion that what I was saying in expressing gratitude was radically different from that of my native speaker friends in the same situations. The idea of teaching the use of speech acts such as expressions of gratitude or regret is often overlooked. This is unfortunate, because, as with any speech act, students need to understand the rules and situations which govern the use of such speech acts. Coulmas (1981) points out in his study of regrets and expressions of gratitude there needs to be an understanding of both form and function:

> One of the central problems in contrastive analysis is the relation between form and function in language. If we know how to say *I'm sorry*, in another language we still don't know *when* and *to whom* we should say it according to the norms of interaction of the respective community. (p. 69)

Although Coulmas is referring to the use of expressions of regret, the proximity that exists between the use of regret and expressions of gratitude makes it equally applicable to thanking.

As will be examined later on, the Japanese have several ways of expressing gratitude that do not match those of their American counterparts. Those, as we shall see, include silence and the use of a statement of regret to show humility and modesty in an indirect expression of gratitude. Tames (1981) offers a sound perspective into the Japanese way of thinking towards speech acts and poses a unique question. Tames states that "Where the English say I'm sorry Japanese say 'I can never repay'; the Japanese 'Hello' is literally 'Excuse me' and 'Thank you' is 'I feel ashamed'. A culture of apology rather than appreciation?" (p. 109).

Despite the fact that Tames made this comment about British English, it is still acceptable to say that it also applies to American English. When these cultural influences spoken of by Tames transfer into English mistakes are often the result between the speaker and the listener and this certainly disrupts the flow of communication. Take, for example, the case where there are two students in a class together. One of these students is Japanese and the other American. It is Friday and they are given an assignment to turn in on Monday. On Sunday night the Japanese student realizes that he has not done his assignment and he does not have his book with him. He decides that he must impose on the American student. So he calls on the phone to see if he can borrow the book. The American student agrees that the Japanese student can stop over and pick it up. The Japanese student arrives and knocks on the door. The American opens the door and gives the student the book. The following is likely to happen:

A: Hi ____. How's it going?
J: Fine. How are you?
A: Ok. Here's the book.
J: Oh. I'm sorry.

That exchange may be followed by an expression of gratitude. Additionally and especially if the Japanese is a female a small gift may be offered to cover up the imposition caused. This scenario, for those of us familiar with the Japanese way of speaking, would clearly be understood, but the majority of American English speakers would probably at least be confused by the "I'm sorry" at the end of the dialogue. This is what can be considered as pragmalinguistic failure, caused by inappropriate transfer from the L1. Thomas (1983) mentions that it is naive to attribute an error in pragmatics to simply one cause. In referring to the overuse of the Russian word *spasibo* (thank you) by some students of Russian she points out that only by speaking to the student about the error may one find out whether the error is caused by:

a. ingrained habit—part of a 'highly automatized system' inappropriately transferred from the L1 to L2, and perhaps an example of covert grammatical error,

b. S's not knowing the pragmatic force of *spasibo* in Russian, which might be an example of pragma-linguistic failure;

c. cross-culturally different perceptions of when or for what goods or services it is appropriate to thank, which would be an example of socio-pragmatic failure (p. 109).

Politeness, is a major factor in the study of the Japanese language and Hill (1986) et al. break politeness, with regard to Japanese and Americans, into two categories:

> The first is the operation of Discernment, the second, Volition. Discernment must be considered first because to ignore it brings social punishment: that is, violation of the rules of Discernment offends others and thus hurts the speaker's social image. Within the sociolinguistic system, one *must* observe the social rule of Discernment. We might say that this (set of) rule(s) defines one's minimal obligations within the polite-use sub-system. Volition, on the other hand, defines a range of permissible modifications to the former: one may, but need not, adopt an alternate use in order to be acceptably polite. That is, the criteria or considerations addressed by Volition are optional from the standpoint of universal pragmatic strategy. (p. 351)

Hill (1988)et al. see the levels of Discernment and Volition to be greatly different between the Japanese who have a high level of Discernment but a low level of Volition and the Americans who have a much lower level of Discernment but a greater level of Volition. In looking at politeness one may see that the differences in Discernment and Volition are going to greatly affect the ways in which Japanese learners of English are likely to respond in English as well as how American learners of Japanese are likely to answer in Japanese. In the simplest possible terms it is possible to say that the Japanese have much less freedom in the use of politeness than do the Americans. American English, it seems, is much more tolerant in what is acceptable as a response than is Japanese.

Additionally, it would be naive to mention politeness without mentioning Brown and Levinson's (1978) Politeness theory that defines positive and negative face. They perceive that all utterances of politeness are somehow related to positive and negative face. Positive face can be characterized as the desire for approval by others while negative face is, basically, the desire to be left alone. Moreover, Brown and Levinson have proposed four strategies that learners use

when performing a face-threatening act. These range from most to least threatening and they are bald-on-record, (basically a command); positive politeness strategies, (a suggestion); negative politeness strategies, (Could you ...); and off record, (hinting at something to be done).

As for research into the use of expressions of gratitude it was Eisenstein and Bodman (1986) who put forth the first significant study of this kind specifically focusing on gratitude in a second language. In conducting their study on ESL learners from a variety of countries they concluded the following:

> Native data showed consistent use of expressions of gratitude within specifically defined contexts, often in the form of speech act sets. The extent of thanks was meaningful with longer speech act sets produced under conditions of social disequilibrium when the perceived need for thanking was great. Shorter thanking episodes sometimes reflected greater social distance between interlocuters.
>
> Advanced non-native speakers had considerable difficulty adequately expressing gratitude in the target language. Some problems were pragmalinguistic in nature, experiencing divergence from native use on lexical and syntactic levels. Learners were often unable to approximate native idioms and routines. In our judgement, sociocultural limitations were more severe, because the socio-cultural incongruities they revealed created the potential for serious misunderstandings (p. 176).

There have been several studies done on other speech acts such as Apologies and Regrets. One study for example, Blum-Kulka and Olshtain (1984), gives three factors that must be taken into consideration in regards to the realization of speech acts. These are intracultural, situational variability; cross-cultural variability; and individual variability. It is from the Eisenstein and Bodman study, which I have used as a model, that I chose to pursue a comparison between Japanese and American students. Eisenstein and Bodman regard the expression of gratitude as an event that is "used frequently and openly in a wide range of interpersonal relationships" (p. 167). They go on to say the following, "When performed successfully, the language function of expressing gratitude can engender feelings of warmth and solidarity. Failure to express gratitude (or express it adequately) can have negative consequences ... sometimes resulting in severing the relationship of speaker and listener" (p. 167).

Several researchers, including Goddard (1977), Scollon and Scollon (1979), Schmidt and Richards (1980), and Blum-Kulka (1982) have noted that speech acts differ cross-culturally in their distribution, function, and frequency of occurrence, according to Eisenstein and Bodman, 1986. However, several studies have suggested that there are some facets of speech acts that

do appear to be universal. Among these studies are Brown and Levinson (1978) and Fraser (1978) In citing Fraser's (1978) study of 14 different languages Schmidt and Richards (1980) pointed out that:

> Fraser is correct in claiming that acquiring social competence in a new language does not involve substantially new concepts concerning how language is organized and what types of devices serve what social functions, but only new (social) attitudes about which strategies may be used appropriately in a given context (p. 139).

I find expressives to be of particular importance as they work to, in my opinion, adjust the emotional flow of an interaction through the meaning evoked by the speech act. Schmidt and Richards (1980) explain the class of expressives as a group of speech acts which " ... express feelings and attitudes about the state of affairs" (p. 133). Simply enough, in any event in which an expression of gratitude is called for the response of the receiver is going to influence the verbal events taking place after the expression of gratitude is uttered. To offer an example, if you do something for someone and they in turn sincerely express gratitude for what you have done then both parties remain content and the conversation will continue to flow smoothly, however, if an expression of regret was expected but one was not offered then this will emotionally affect the next verbal interaction between the doer and the receiver. In an example more closely related to the Japanese, in the expression of gratitude it often occurs in Japanese that an expression of regret is called for. If the expression of regret is not uttered, or if the wrong expression is given, then the person receiving the service or item may be thought of as rude or disrespectful. As mentioned earlier, Tames (1981) questions whether Japan is more of a culture of apologies rather than a culture of gratitude, although this is a possibility that is naive in its simplicity (p. 109). More about the subject of regret will appear in my hypotheses in the next section. Additionally and certainly just as likely are the cases in which the expression of gratitude may be implied but not said.

In this study I began with several hypotheses in the belief that I would find that there are several differences or problem areas in the expression of gratitude by Japanese speakers of English. The creation of my hypotheses originated from such theories as pragmatic transfer and competence, and Brown and Levinson's (1987) theory of politeness, and the work of previous researchers such as Eisenstein and Bodman (1986), Koreo (1988), and Berko-Gleason (1987). Additionally, as a new adventurer into the field of linguistics there were a couple of hunches that I brought in from my study of the Japanese language. The Japanese were of par-

ticular interest because their culture places a high price on indirectness and formality.

> When Japanese converse, each is at pains to respect the other's position. Care is taken to avoid hurting the other's feelings and to go along with the other rather than make a fuss over trifles. Westerners, by contrast, say what they think plainly and directly ... without worrying unduly over such considerations. Partly as a consequence of the above Japanese are apt to end up speaking in a roundabout manner ... (Koreo, 1988, p. 20).

Koreo (1988) goes on to mention that "Japanese make frequent, even excessive, use of polite language" (p. 20). Wetzel (1988) has found strong connections between the speech of Japanese and women's speech in the United States. "Much of Japanese behavior viewed from a Western perspective is reminiscent of what we consider to be feminine (and therefore powerless) interaction." (Wetzel, 1988, p. 562). In my study I hope to show that there are differences in the way that gratitude is expressed by Japanese learners, by both males and females in English, as well as what areas of miscommunication exist by both groups in expressing themselves in English. My hypotheses on the upcoming pages express the possibilities that I believed would arise in the comparison of expressions of gratitude between Japanese and American students.

Hypotheses

When the thought first appeared to me of studying the expressions of gratitude of Japanese and American speakers of English I began by seeking out the study that Eisenstein and Bodman had done in 1986. I decided to use this study as the base for my own research. In the study which Eisenstein and Bodman undertook, they looked at the expressions of gratitude by ESL learners of many different nationalities. As mentioned earlier, they found that Advanced non-native speakers found expressing gratitude very difficult in the target language due to socio-pragmatic limitations, (Eisenstein and Bodman, 1986, p. 177). I find fault in this because it offers much too broad of a spectrum of possibilities of outcome to be able to make a truly valid generalization. However, because this was the first study of its kind dealing with expressions of gratitude it does offer a good base to do further investigations. In my study, I chose to study only one particular group of foreign students, the Japanese, because the Japanese language is so radically different from English.

In order to correctly examine the use of expressions of gratitude in English by Japanese learners I should perhaps give a brief explanation of the manner in which the Japanese express gratitude in their own language. As a learner of Japanese I found a good description of three common terms for the expression of gratitude in Japanese and when each is called for. From Young and Nakajima-Okano (1985) comes this explanation of the uses of *Gokuroo sama*, *Sumimasen*, and *Arigatoo*. They say:

> *Gokuroo sama* is used when the speaker considers the trouble and effort of the listener, whose service had been expected; *Sumimasen* when the speaker has troubled the listener by the latter's performance of some service which had not been expected; and *Arigatoo* when no such consideration is taken of the listener's trouble and only pure, genuine thanks are being expressed by the speaker (p. 108).

It appears that of these three forms the most common to learners of Japanese, such as myself, is *Arigatoo*. However, it should be noted that although this is the form that is taught first to the *gaijin*, or foreigner, who is learning Japanese this is not necessarily the form that is the most commonly used by the Japanese.

In constructing the questionnaire I tried to keep my hypotheses in mind as well as how the Japanese thank one another and construct the questionnaire so it met the criteria which I was trying to elicit from each of the students taking part in this survey. This method has been criticized by Wolfson (1989) and others who prefer participant observation. I must admit that the use of a questionnaire does have problems, however, in dealing with a large number of students there is no feasible way to observe 40 students and to get reliable results. It is true that the responses may not be truly valid because the responses were not as spontaneous as in natural speech. I would like to point out however, that this is and has been a widely accepted manner of data collection for some time and is one of the most direct ways to elicit learner responses. With this in mind, the survey was based on several criteria. It contains 15 questions that attempt to invoke reactions that should vary according to the status of the person receiving the expression of gratitude, the seriousness of the situation or service, and the value of the gift or service to the speaker. Each of the above carries a specific significance in Japanese language and culture as I will briefly explain.

First of all, I had to try to create situations that specifically dealt with status. Japan is a hierarchical society in which the age and/or status of the person you are speaking to will govern the language used. In Japan, as in most of Asia, filial piety is important. The language one uses

in speaking to someone older than oneself is that of respect. On the other hand, if it is someone younger then a less formal form may be used. In Japanese this can be demonstrated by the use of *-masu* and *desu* forms in formal speech versus the dictionary form and *da* in less formal speech. For clarification, in speaking to someone of higher status one might say *Nani o shite irasshaimasu ka?* (What are you doing?) while in a less formal conversation one might say *Nani shiteru no?* (What are you doing?) In several situations I chose to make a superior/inferior relationship evident in order to elicit valid responses.

The second factor to consider was the seriousness of the situation. I have attempted, with some questions, to steer the respondent into a situation where something had to be done or taken care of and the respondent must now say something. If the situation has some seriousness to it then it is likely that the Japanese speaker may risk losing face and therefore resort back to the L1 in an attempt to create a plausible response. This was probably the most difficult area in which to create valid situations. I based this consideration on the work done by Brown and Levinson (1978) in which they found that the more serious the situation the more face-threatening it becomes for the person who must respond.

The last consideration was the value of the gift or service. Again, this is based upon the previous work of Brown and Levinson who also found that as the value of the act goes up the level or significance of the speech act will rise as well. Like their American counterparts the Japanese in general tend to be very materialistic. Wolfson (1989) in citing Eisenstein and Bodman (1985) found "the greater the indebtedness incurred by the gift, service or favor, the more profuse were the thanks that followed its receipt" (p. 102). To this point I have often mentioned formality by the Japanese. This is not to say that it does not exist in English however, it is on a much smaller scale. Both American and Japanese students are likely to use more formality when the price (literally and figuratively) is high. With the questions used in this questionnaire I wanted to investigate whether the use of formality was much more pronounced and present in the responses of the Japanese. Of course the higher the value of the good or service then the more extended the expression of gratitude. With these items in mind it is now time to look at the hypotheses and the questions created to test each hypothesis.

H1. Japanese learners will transfer expressions of gratitude from the L1 in cases that may be considered face threatening or awkward.

As a language learner, it often seemed that the safest way to respond to a face threatening act was to resort to what worked in the L1. I believe that this is a common error in that students

will refer back to the L1 because of its safety. They perceive that if it works in the L1 then maybe it will work in the L2. However, often these are *faux amis*, and the response simply will not work. As Koreo (1988) noted "Japanese make frequent, even excessive, use of polite language ... " (p. 20), and the Japanese are " ... at pains to respect the other's position" (p. 20). Therefore, if a face threatening act has occurred (good or bad) and the Japanese learner must respond, but is not sure how to correctly respond, then due to what Koreo has just mentioned, it is quite rational that the learner would transfer an expression from the L1. This would be a sign of pragmalinguistic failure.

H2. If my first hypothesis is correct then an occurrence which I will call the *sumimasen* phenomena will appear frequently in cases where the person who performed the act was required to give up something (i.e. time, sleep, etc.). The *sumimasen* phenomena is the expression of regret which occurs in Japanese when a speaker feels that he or she has has imposed or is about to impose upon another person. *Sumimasen*, in Japanese, is a multi-functional word with meanings ranging from I'm Sorry, to Excuse me, to a term that can be used to open a conversation. For example, if a Japanese were to ask me for assistance with an assignment and it took a little more time than expected (the time depends on the person) then it is likely that the Japanese student would apologize to me, despite the status relationship of whether I am a student or a teacher. In this study I am only considering *sumimasen* as an expression of regret, an expression that if transfered from the L1 into English will result in an 'I'm sorry' where native speakers would say 'Thank you'. This *sumimasen* phenomena, possibly caused by values and morals brought from the L1, would support my first hypothesis. This too is supported by Schmidt and Richards's (1980) reference to the transfer of training from the L1 which may result in learner errors. Schmidt and Richards state the following:

> Transfer of training may interact with the other learning factors, such as transfer and generalization, as well as attitudes towards languages, leading to inappropriate language. In Japanese, for example, a great deal rests on control of a highly complex system of honorifics. When the Japanese learns English, he finds nothing very similar, nothing that can be directly transferred. In addition, he generally believes, and is probably taught (in accordance with the prevailing stereotype) that while Japanese is a very 'polite' language, English is 'logical', 'direct', and not very polite. The Japanese learner of English may therefore be insensitive to the nuances of English politeness, which are not concentrated in one sub-system of the language (p. 150).

Coulmas (1981) finds this to be a common event and I would expect it to hold true in my experiment. Coulmas found:

> Among Japanese students of English, German, or other European languages, it is a common mistake to make apologies where no such acts are expected or anticipated in the respective speech community ... Apology expressions seem to be used much more frequently (in Japanese)than in Western cultures ... (p. 82).

Continuing on Coulmas mentions, "That Japanese students tend to make overfrequent usage of apology expressions in Western language is hence readily explained as an instance of pragmatic interference" (p. 89).

H3. Like Eisenstein and Bodman (1986) I will find numerous errors in lexicon, grammar, etc. that are caused by a lack of mastery of the syntax and vocabulary of English. An easy way to say it is that they simply haven't been here long enough and have not been exposed to the situation on enough occasions to have correct control over this aspect of English. Additionally, there is a possibility that errors may be caused by an additional pressure that is placed on a person when gratitude is expressed. This hypothesis is directly related to my first hypothesis whereas the Japanese learners will transfer the form from the L1 but with significant errors. The governing theory behind this is based on Coulmas (1981) who states:

> Our knowledge of the corresponding form may indeed lead us to ignore or not recognize functional restrictions on its use that inhere in the communicative pattern of the culture. With regard to prepatterned phrases the risk is particularly high that the foreign language user sticks to the underlying rules governing the usage of the corresponding phrases of his mother tongue. This kind of transfer of pragmatic rules from one linguistic system to another may lead to inferential mistakes just as any other transfer (p. 69).

Expressions of gratitude, like expressions of regret, put people on the spot for a moment and into an immediate sense of indebtedness to a wide range of degrees that call for some type of response to the person that did or caused something to happen. This may have some influence on speaker errors. Even native speakers when expected to respond 'on the spot' will make errors, just listen to a press conference where someone is being grilled by the press. Some things one may expect to find in the responses of Japanese learners are errors in articles,

and a lack of objects in some contexts. The above examples are directly related to the equivalents in Japanese which often require no object. Additionally, as Japanese contains no articles, there will obviously be articles missing in the responses. (Specific examples will be given in the data presentation).

H4. In cases in which I will find a transfer from the L1 by Japanese students, by way of the use of "I'm sorry", I do not expect the native English speaker to use "I'm sorry", thus providing further evidence that there is a transfer from the learners' first language.

H5. The expressions of gratitude used by the Japanese females will be longer and more profuse than those of their male counterparts. However, the difference between the American males and females will not be nearly as marked.

The primary reason for hypothesis H5 is the fact that in Japan women are still in the position of subordinates to the men and are expected to act in a more polite way in nearly every conceivable circumstance, language is no exception.

Each language carries its own set of social norms that regulate the usage and context of expressions of gratitude. In my procedure I will look more closely at each of these five hypotheses and I will explain the construction of the questionnaire and the significance of each question to the overall success of the questionnaire and to these hypotheses.

In my hypotheses H1 and H2 I stated that I expected to find transfer from the L1 and the *sumimasen* phenomena under certain circumstances by the Japanese learners. Three questions in the survey were created in an attempt to elicit a response of "I'm sorry" prior to any expression of thanking. These questions should cause a sense of imposing to the Japanese learners. It may do the same for the American students but the responses given are likely to be handled in radically different ways by each group. These questions appear below:

> 3. You call your classmate on the phone so you can borrow a book. It's very late in the evening. Your classmate says it's OK for you to borrow the book. You knock on the door and your classmate opens it and gives you the book. How do you respond?
>
> 13. You see a friend of yours in the library. Your friend is there studying and you decide to ask your friend to help you with a homework problem. Your friend helps you and it takes one hour to answer your question. You get ready to leave and you say?
>
> 15. You need to get across town quickly for an emergency. You have no car but your

neighbor volunteers to take you. What do you say to your neighbor?

In my hypothesis H5 I stated that the expressions of gratitude used by the Japanese females will be longer and more profuse than those of their male counterparts. There were three questions constructed according to this hypothesis. They are below:

2. A friend calls you on the telephone to wish you a happy birthday. Your response?

5. You arrive home from work to find that your spouse (or boyfriend/girlfriend) has made your favorite dinner. You are very surprised. What do you say?

7. You are at a friend's house. Your friend's wife offers you something to drink. How would you answer?

In creating these questions for this hypothesis it was believed that all things being equal, given the relatively level status (friends, spouse, etc.) the utterances by Japanese females were expected to be longer.

Additionally, Question 10 was added to serve two purposes. It is as follows:

10. You are the man of the family (females omit this question). You ask your wife to hand you something. She does. You say?

The first purpose of question 10 was to elicit a transfer by Japanese men who typically would say nothing in this situation, whereas most American men I suspect would say "thanks". This resorts back to a status relationship whereas males in Japanese society hold the power and the females have a subordinate role. Secondly, since it was only presented to the men taking the survey I suspected that the responses should be valid and uninhibited due to the lack of any influence of hypothetical situations by the female respondents. Some questions were constructed on the basis of higher status. They appear below:

1. Your boss invites you out to dinner. He takes you to a very nice and expensive restaurant. Afterwards, he pays the bill. What do you say?

4. Your grandmother comes for a visit. She has brought a gift for you. She gives it to you. When you open it you find a nice sweater. Your response?

8. You have decided to marry and your parents offer to pay for the entire ceremony and reception? What do you say?

9.Your boss calls you into his office. He says he's going to give you a raise of $500 per month. How do you respond?

All of these questions refer to people who are typically of a higher status in both Japan and the United States. Question 7 (friend's wife) may or may not have had the opposite effect. With this I expected either thanking based on politeness or neutrality by at least the Japanese male respondents. Question 7 follows below:

7. You are at a friends house. Your friend's wife offers you something to drink. How would you answer?

Questions 2, 3, 5, 13, and 14 all deal with people of the same general status (mostly friends). These situations for the most part deal with daily occurrences that should not seem outrageous to anyone. These questions appear in the questionnaire as follows:

2. A friend calls on the telephone to wish you a happy birthday. Your response?

3. You call your classmate on the phone so you can borrow a book. It's very late in the evening. Your classmate says it's OK for you to borrow the book. You knock on the door and your classmate opens it and gives you the book. How do you respond?

5. You arrive home from work to find that your spouse (or boyfriend/girlfriend) has made your favorite dinner. You are very surprised. What do you say?

13. You see a friend of yours in the library. Your friend is there studying and you decide to ask your friend to help you with a homework problem. Your friend helps you and it takes one hour to answer your question. You get ready to leave and you say?

14. You need to borrow a couple of dollars from a close friend. The friend lends you the money and says that it's really no problem. Response?

The exceptions to this are Questions 9, and 15, which were constructed to invoke greater emotion from the respondents. Questions 9 and 15 follow:

9. Your boss calls you into his office. He says he's going to give you a raise of $500 per month. How do you respond?

15. You need to get across town quickly for an emergence. You have no car but your neighbor volunteers to take you. You say to your neighbor?

The questions 6 and 14 were meant to cause a sort of awkwardness on the part of the respondent. Both questions may cause of sense of embarrassment to the respondent. Questions 6 and 14 appear below.

> 6. You are stopped by a police officer for speeding. Because this is your first offence the officer says that he is only going to give you a warning. You say?
>
> 14. You need to borrow a couple of dollars from a close friend. The friened lends you the money and says that it's really no problem. Response?

Methods

Once the survey was completed I then distributed it to the respective groups of speakers. I began with the Japanese students first, by selecting them at random from a table I sat at in the student center of Southern Illinois University. I sat at the table with one Japanese friend who assisted me in getting the Japanese students to do the questionnaire. The students entered one by one and as they entered it was obvious that they were inquisitive as to what their friends were doing. When they saw their friends taking part in the survey they were more than happy to take part. These Japanese were acquaintances, friends, and new students some of whom I did not previously know. None of the respondents completely understood the purpose of my research. They were simply told that the survey was a Linguistics survey for my Master's degree. When they were finished answering the survey questions I then allowed them to pose their own questions to me about what they had just done. Because all of the Japanese surveys were collected in roughly one day there was little chance that anyone discussed what I had mentioned after completion of the survey. Therefore I should not find that the respondents were answering to appease my interests. The Americans, on the other hand were more dificult to get to participate. It took me roughly three days to convince enough Americans that: (a) they had enough time to do the survey, (b) it was not going to incriminate them in any way, and (c)it was for my degree. The American students whom I asked to complete the survey were skeptical about every aspect of it. Perhaps they felt that I was not doing something that was legitimate. Unlike the Japanese from whom I never received an answer of No when asked to take part, several Americans refused to take part and many of those did so in a pretty crude manner. Eventually enough American students were convinced to complete the survey to allow

me to contrast the answers with the Japanese respondents. Overall, the survey was distributed to 40 subjects, 20 Japanese and 20 Americans. All of the respondents, regardless of nationality, were between the ages of 18 and 30. Additionally, all of the respondents were current students at Southern Illinois University. All of the Japanese students surveyed were enrolled in regular university classes thus their knowledge of English is at least that of the standard set by the university which is 450 on TOEFL. Within each of the two groups of twenty, surveys were given to ten males and ten females. The breakdown between nationality and sex allows in my opinion to more precise results. It allows for not only analyzing speech acts between nationalities but also between sexes.

When the questionnaires were handed out, each respondent was asked to read each situation and to respond to it as truthfully and as natural as possible. As mentioned above, they were not told what the survey was for other than the information found on the front cover of the questionnaire (see Appendix 1). The questionnaire also stated that if the respondent would not say anything in a certain situation then they were to say that there would be nothing said. The average time spent on the survey was approximately 25 minutes for the Japanese and roughly 15 minutes for the Americans.

When the surveys were collected they were then separated by group, and analyzed by group (nationality and sex), then only by nationality, followed by a comparison with the responses of the native speakers. The results were then charted. Now it is time to move on to the results and discussion for each particular group. I will look at the responses in terms of nationality and sex, since I have found both to be important and interrelated.

Results: American Males and Females

I prefer to look at each group first according to sex then according to race so that I am working from a smaller entity to a larger one. The first one that I will look at are the responses of the American males which offered a couple of surprises.

In following my second hypotheses, primarily out of curiosity, I wanted to see if by chance any of the male respondents used an "I'm sorry" under any of the circumstances and in particular for questions 3, 6, 11, 13. To my surprise I found that 30% of the males used "I'm sorry" for question 3 (late at night/book), and 40% answered that response for question 13 (homework assistance). This came as a great surprise, as for question 3 there were more American males than females who said "I'm sorry". In fact, American females offered an "I'm

sorry" on only six occasions compared to seven by the American males for the entire group of surveys. This was completely the reverse of what I had expected to find. I did not expect to find the term "I'm sorry" in any response by a male speaker. I had thought that it was possible that "I'm sorries" may be produced by female speakers but not by the males. There are two reasons that I can cite as to the possible causes for this. First, there is strong possibility that questions such as number 3 were serious to the extent that even the Americans could not resist answering with an apology. Additionally, there is also the possibility that expressions of regret are more commonly used in English than was expected. Nevertheless this may play a significant role in the analysis of the results of the Japanese.

Question 10 (dinner), as said earlier, was placed in the questionnaire in the hopes of eliciting no response from the Japanese men. In analyzing the surveys of the American men I found that only 10% responded by saying that he would say nothing. This too was interesting because typically American men would use more respectful language with their wives than would Japanese men.

The responses of the American females strangely enough were quite different from the male responses. In Hypothesis 5 I stated that I would find that American male/female responses would be similar in length. In reality, what I found was that the female responses were only slightly longer than the responses of the American males. This ve 'fies my fifth hypothesis in terms of the American respondents. Moreover, I often found that American females and some males often follow up situations that are suspect with a question. The primary example of this is question 5 which is about how your spouse prepares your favorite dinner. 5 out of the 20 respondents (2 females, 3 males) responded with a question (What's the occasion?). Overall for this question 6 out of the 20 Americans followed this situation with a question. To my dismay the question only elicited one "Thanks" from the ten surveys. The question did not elicit expressions of gratitude but it is interesting in another way when we compare it to the responses of the Japanese in the next section. For all practical purposes, the responses given by the American males and females were quite similar in length and formality. The actual number of words tabulated for all responses was nearly the same between the two groups. The average number of words per response for the American women was 5. 1 compared to 5.0 for the males.

For the most part the responses I received from the American students were to be simply used as a basis for comparison by which I could satisfactorily judge the responses of the Japanese students. It was evident when I began to read the responses that there were sex fac-

tors involved. It was not difficult to tell (discounting handwriting styles, and the boxes marked male and female) from the content of the responses whether or not the respondent was a male or a female. I believe that if I had not requested the students to state their sex at the top of each questionnaire that it would still have been relatively obvious which respondents were males and which were females. Wetzel (1988), as mentioned earlier, considers speech by both Japanese sexes to be feminine by Western standards and therefore closer to the speech of the American female. Status too was involved as responses followed normal cultural guidelines of appropriate behavior to people of importance such as bosses or elders while other responses to friends and people closer gave the impression of a common everyday response of Thank You. The responses offered to questions that dealt with friends were overall the closest to what the native speakers responded. The differences however, came at the higher levels where in Japanese the speaker would use a more polite *-masu* form. Examples of invalid responses that broke the cultural norms may be found in Appendix 3 at the end of this paper. I would like to point out that these estimations are by no means conclusive as this is a survey of very limited scope but I can say that may point to some directions that I may do further research upon in the future.

It is time to now look at the results of the Japanese male and female speakers to try to make some connections between them and the Americans.

Results: Japanese Males

The Japanese male responses that were obtained also had their share of surprises. The first thing I found was that the majority of the time, 53% of the responses offered were of native speaker quality. Another 35% were of an acceptable quality, that is only a few minor errors that do nothing to inhibit the meaning. First I will introduce a table offering the full breakdown of responses with a rating of Acceptable or Native-Like/Perfect. A full table of Japanese male versus female Acceptable and Native-Like/Perfect responses appears in Table 8 of the Appendices.

Table 1

Table of Japanese Males Acceptable and Native-like/Perfect Responses

	Acceptable	Native-Like/ Perfect	Other
Responses	53	81	16
% of Total	35.33%	54%	11.66%
Total Responses	150		

The listing below shows the criteria used in determining the quality of the responses submitted by the Japanese speakers. It is the same criteria that was used by Eisenstein and Bodman (1986).

Response Evaluation

Not acceptable: A violation of a social norm, a faux pas, a likely instance of socio-pragmatic failure.

Problematic: An error that might cause misunderstanding, but of a less serious nature. Language so strange, unexpected, or garbled that interpretation is difficult. In stances of pragma-linguistic and/or socio-pragmatic failure.

Acceptable: Clear and appropriate language, but containing small errors which do not interfere seriously with native speakers' understanding.

Native-like perfect: Close to native responses in context, syntax, and lexicon.

Not Comprehensible: An utterance that is extremely hard, if not impossible, to comprehend. Often an instance of pragma-linguistic failure.

Resistant: Non-native participants, although finding it possible to answer some items, refused to answer others, or gave reasons why they could not or would not answer particular items. (From Eisenstein and Bodman, 1986, p. 172)

Each of the surveys from the Japanese speakers was tabulated according to this scale. In order to better understand this criteria it is important that I offer actual examples from the data which correspond to each level of acceptability. These follow on the next page.

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Table 2

Samples of Japanese Responses According to Ratings Scale

Samples of Japanese Responses Rated "Not Acceptable"	
3 F	Thanks a million. You held me a lot.
9 F	I try my best to come up to your expectations.
Samples of Japanese Responses Rated "Problematic"	
9 M	Thank you so much. I'll work harder than I already do.
12M	Thank you, I thought, I can not make my day.
14 F	Thanks a lot. I'll back to you as soon as possible I can.
Samples of Japanese Responses Rated "Acceptable"	
2 M	Thank you. I'm glad to you remember my birthday.
3 M	Thank you. I really appreciate. Sorry coming over here so late.
Samples of Japanese Responses Rated "Native-Like/Perfect"	
5 M	You're a real mind-reader. I really wanted to eat this tonight.
9 F	Wow. That's great. I'm really glad to hear that. Thank you

Of course in examining the data the first thing that I desired to determine was the number of occurrences that relate to my *sumimasen* phenomena. I found that 60% of the males surveyed answered "I'm sorry" on question 3, 10% said "I'm sorry" on question 6, and 20% answered the same on question 13.

Additionally, as occurred with the American men, the responses tended to be shorter. The table on the following page shows the tabulation of responses, their categories and percentages for each of the questions in the survey.

Table 3

Summary of Results for Japanese Males

Question number	Question Topic	No Resp.	Not Acc.	Prob.	Acc.	Perfect	Not Comp.	Resistant
1	boss	0	0	0	2	8	0	0
2	call	0	0	0	3	7	0	0
3	book	0	0	0	5	5	0	0
4	sweater	0	0	0	3	7	0	0
5	spouse	0	0	0	2	8	0	0
6	$5	0	0	0	1	8	0	1
7	drink	0	0	0	2	8	0	0
8	parents	0	0	2	6	1	0	1
9	raise	0	0	2	3	5	0	0
10	dinner	0	4	0	1	5	0	0
11	store	0	0	0	3	6	0	1
12	airport	0	0	2	2	6	0	0
13	help	0	0	0	7	2	0	1
14	borrow	0	0	2	8	0	0	0
15	ride	0	0	0	5	5	0	0
Totals:		0	4	8	53	81	0	4
		0%	2.67%	5.33%	35.33%	54%	0%	2.67%

Discussion of Japanese Male Findings

There are several findings that warrant speculation as to the possible cause of the results received. First of all, it seemed unusual that Japanese men scored so close to native speaker levels in their responses to the survey. I have a couple of possible explanations that may assist in defining this result. First of all, all of the respondents attended the university in some form or another. The Japanese males were all regular university students, none of them were enrolled in the Center for English as a Second Language. This may be a primary reason in that they have been at the university and have attained an adequate amount of English skills that their responses may show their education and exposure to American speech norms. Perhaps in a real life situation, and under the pressure of the moment they may make errors. There was little, if any, pressure on them in the survey context. They could relax, think about, and answer the question. Secondly, it may be true that because they had time to think about each response then possibly their responses were different than if they had been in the situation. In reference to the number of responses where *sumimasen* appeared (6 out of 10 times for question 3) I have to believe that Tames (1981) is correct in believing that Japanese may be more of a culture of

apology rather than one of gratitude. However this does not fit well into Wetzel's (1988) perspective that the speech of both sexes in Japan is closer to that of American females. The American females only offered an expression of regret on six total occasions, the least of any group examined.

Results: Japanese Females

Unlike the Japanese males surveyed, the responses given by the Japanese females were very much as expected. Overall, their responses tended to be full of lexical and grammatical errors. One example I found was that of a Japanese female. Her response to question 11 typified the overall responses of the Japanese females. The question and her response appear below:

> 11. You are at the store and you can't find a product. You ask one of the workers and he/she goes to the stockroom and comes back with the product. You say?
>
> A. Thank you for your corporation.

Obviously, an American listener, in reading this, would probably understand what the woman is trying to say but of course orally there are problems here. Additionally, as predicted the female responses were longer. Women tended to express gratitude in general with longer utterances where men tended to keep quiet. In fact, I counted each utterance of each response to find the word count difference and I found that the Japanese females had a word count per question of 7.5 words per question while the males had only a 6.6 word per question ratio. The Japanese females had the longest word counts of any of the four groups examined. However, in conducting a one-tailed T-test to determine whether the difference between the Japanese males and females was significant I found that the difference was not significant and thus a generalization cannot be made ($t = 2.093$, $df = 19$, not significant). These results have been charted on the tables below as well as in Tables 6 and 7 of the Appendices.

Table 4

Word Count Totals for Japanese Males and Females

Sex	Total Questions /15*	Total Words	Ave. per person	Ave. per response
Japanese				
F	14	1056	105.6	7.5
M	15	993	99.3	6.6

Sex	Total Questions /15*	Total Words	Ave. per person	Ave. per response
American				
F	14	572	71.5	5.1
M	15	759	75.9	5.0

*Note: Because females were specifically requested not to answer question 10 only fourteen questions were tabulated for their respective categories.

Table 5: T-test Analysis of Japanese Learners

Group	n	Mean	s.d.	t value	df	p
Japanese females	10	105.6	2.0	2.093	19	N.S.*
Japanese males	10	99.3				

*Note: N.S. = Not Significant

At this point I will mention a couple of other findings about the Japanese female responses then I will move on to the discussion.

In regards to the occurrences when Japanese women answered "I'm sorry" their responses were the greatest of the four groups examined. An answer of "I'm sorry" arose 90% of the time for question 3. It also appeared once for question 6, and 50% of the time for question 13. Another problem for the Japanese females was that often their response was "I appreciate", in other words they don't mention what it is that they appreciate. Nearly every female in this survey did this at least once. One other minor point was that the females tended to use the name of the person more often than the men did and they used more terms of affection such as "I love you". Of all groups surveyed the Japanese females seemed to have the most problems, not so much in expressing gratitude, but in expressing gratitude without making errors. These errors, as previously mentioned, occurred in the lack of object (i.e., I appreciate very much), and in items like trying to use words that they were not familiar with by

writing them the way they heard them (i.e. Thank you for your corporation.). The table below shows the wide range of ratings that were obtained from the Japanese female respondents. Interestingly enough, I found that 4.28% of the total answers were rated as either not acceptable or problematic. Despite the small percentage rated in these categories I must point out that of the answers rated Acceptable, those answers typically contained more errors than the responses of the Japanese males. Fortunately, 95% of the responses (133/140) were rated acceptable or native-like. The table belows shows the overall ratings for all Japanese female responses. A comparison of the male/female ratings tables appears in Appendix 5. As we will see in the discussion of the Japanese females' responses, many of these results tend to back up my hypotheses then again others are way off mark and in the conclusion I will tie all of these factors together to see if we can explain it all.

Table 6
Summary of Results for Japanese Females

Question	Question Topic	No Response	Not Acc.	Prob.	Acc.	Perfect	Not Comp.	Resistant
1	boss	0	0	0	4	6	0	0
2	call	0	0	0	2	8	0	0
3	book	0	0	1	5	4	0	0
4	sweater	0	0	0	2	8	0	0
5	spouse	0	0	0	0	10	0	0
6	police	0	0	1	2	6	0	1
7	drinks	0	0	1	0	9	0	0
8	parents	0	0	0	2	8	0	0
9	raise	0	0	2	2	6	0	0
11	store	0	0	1	0	9	0	0
12	airport	0	0	0	5	5	0	0
13	help	0	0	0	4	6	0	0
14	borrow	0	0	0	3	7	0	0
15	ride	0	0	0	2	8	0	0
Totals		0	0	6	33	100	0	1
		0%	0%	4.28%	23.57%	71.42%	0%	.65%

Discussion of Japanese Females Results

In the results I found both the expected and the unexpected. First of all, although the data collected showed that the Japanese women had a difference of 1.1 words per utterance in comparison with the Japanese men, the use of a T-test proved the result to be insignificant. This

disproves my hypothesis H5. Of all of the questions in the survey questions 9 and 14 appeared to cause the most problems for the females surveyed. Not surprisingly these questions deal with money. These questions as projected, made the females feel threatened. In situations of awkwardness or events that may be face-threatening more errors typically arise. This was the case with question 9. In an earlier version of this experiment I also found problems with the questions dealing with the borrowing or lending of money. Due to the limited use of expressions of gratitude by both the American females and males this would tend to back up my hypotheses H1 and H2, referring to transfers from the L1. Additionally, questions 9 and 14 bring a new finding into play. I believe that there may be some influence in responses that is based upon the object involved. This is to say that some items may be a sort of a taboo for Japanese females. Money seems to be one of them. This would appear to back my third hypothesis.

Another point that I would like to touch on is the fact that the Japanese women had a higher percentage of Native/Like perfect and Acceptable responses as compared to the Japanese men. As previously mentioned in the findings, however, I stated that the number of errors made in general was higher by the females. I would simply like to add that it is possible that this group of individuals, who were selected randomly, could have been a group in which the females were stronger in their skills in English than were the men. Individual variability is a factor that has not been spoken about greatly in this paper but that is a factor in any type of research of this kind.

Conclusions

In pursuing this project and in analyzing the results I found that some of my hypotheses turned out to prove effective while others brought some very surprising results. In analyzing the data I found that the Hypotheses 1 and 2 turned out to be true in several cases. The most prevalent was the *sumimasen* phenomena which as expected showed that a transfer from the the L1 into the L2 had occurred. The one factor that came out unexpectedly in the *sumimasen* hypothesis was the unique event where 3 out of 10 American men answered with "I'm sorry" on question 3, and 4 out of 10 American men answered with "I'm sorry" in question 13. This is likely due not simply to transfer from the L1 but rather from transfer and the patterns they have acquired from actually living and attending school in America. There is always the possibility that this may have been a fluke or possibly this may lead to another theory which I

have pondered over since I found this occurrence. This finding is that there is an extremely fine line between expressions of gratitude and regrets. In analyzing data and speaking with the author of Narita (1992) we came to the conclusion that when in some cases we expected to elicit a response of *Thank you* or *I'm sorry* from our respective respondents what in reality we found was that we came up with the exact opposite. This leads me to believe that the boundaries between expressions of gratitude and regrets fall into a grey area in which they may be used interchangeably under certain cultural circumstances in both languages. These cultural circumstances are as yet undefined. This remains to be explained and is a very important finding that certainly could warrant further research later on. For this correlation to be explained there is a need to discover what the triggers are that cause a respondent to make the choice of an expression of apology over or preceding an expression of gratitude. Some of the other findings include the fact that the responses offered by the females tended to be longer. Japanese females utilized approximately 7.5 words per response while the males only used 6.6 words per response. However, as previously stated, by means of a T-test I found that this was not of great significance and that my fifth hypothesis was not proven. This difference in word counts among Japanese males and females may simply have been the result of individual variability. Perhaps with a different group of learners the results may be different. American responses on the other hand were much closer, 5.0 words per response for men and 5.1 words per response for women. This appears to support the idea that American men's and women's utterance length and possibly the utterances themselves are more similar than those of their Japanese counterparts. This would be contradictory to Wetzel. However, these differences in utterance length are not pronounced enough to make a generalization that the responses of Japanese females are always 20% longer than those of Japanese males or that the utterances of American men and women are always going to remain so close in length.

In my third hypotheses I had stated that I should find significant errors in the responses of the respondents. In reality, what I found was that this was false. If I look at why it is false the data analyzed for the Japanese men showed the 88% of the time their responses were either native-like Perfect or Acceptable and they only suffered from 8% of answers that were categorized as problematic or unacceptable. Additionally, it appears that the Japanese women did not make as many errors as expected. However, as mentioned earlier, in responses graded Acceptable, the errors were more noticeable among the Japanese females. The females tested showed Acceptable or Native-like/Perfect on roughly 95% of the responses given while only 4% of the time were their responses were problematic or unacceptable. The most common error

made by the Japanese females was with the response of "I appreciate" with no object. The differences perceived between male and female Japanese speakers did seem to hold true. This may simply be a matter of individual variability in which one goup was weaker in English than the other. In this case the Japanese men had a lower percentage of responses rated at Acceptable and Native-like than did the females. In an earlier study of this type I found the exact opposite to be true. This leads me to believe that individual variability is the culprit. Moreover, the responses by Japanese females were longer and more profuse which followed my fifth hypothesis.

As for the American responses I would like to point out that word counts were very close between American males and females which may seem to say that the uses of expressions of gratitude are similar among American males and females. The fourth and final hypothesis also proved to be false in that I did find "I'm sorry" to be a response used by the American males whereas I had thought that the use of "I'm sorry" would be rare for any of these questions. In other words, if an "I'm sorry" was to appear I presumed that it would appear in the responses of the females. Overall this study did prove to show that to some extent, on the part of both the males and the females there were a lot of problems in expressing gratitude in English. Of course this study is of a very limited scope and therefore the results may be somewhat misleading. But to summarize, the two most important findings of this study are that transfer does appear to occur from the L1 to the L2 by Japanese speakers of English and also that there is a fine line between gratitude and regret. As the old saying goes, there's a fine line between pleasure and pain. In the final segment of this paper I will look at the problem areas then discuss a couple of possibilities for further research.

Problems Remaining and Suggestions for Further Research

As this was a type of introspective study I will also criticize it in this same manner, that is to say, by thinking through the problem areas myself. My primary concern in conducting this study was to the arisal of invalid questions, questions that did not elicit the information that I sought to attain. If there are questions of this sort then my data could be seriously flawed. I do feel that a great deal of effort was put into the construction of the questionnaire but still it is difficult for one to be sure. Another *faux pas* I may have made is that I tended to test Japanese speakers of English that had either studied in the United States for a long time or that had taken a great number of years studying English. I am certain that if I had tested learners at a

lower level then my findings of transfer would then have been much greater. Of course due to the easy accessibility of college students at this university and the limited amount of time used in constructing and in carrying out this project this was not permissible. Of course one other factor is that in introspection itself we can never quite be sure that the respondents are actually saying what they would in a real life situation. This allows for error. I do believe however, that overall this study shows that there are some interesting things that can be gained from a study of this limited scope and further research into this area is certainly warranted.

In regards to possibilities for further research I find that if I were going to construct a much larger project I would have combined the project that I had done and the project of Narita (1992) to look at the proximity and circumstances under which expressions of gratitude and expressions of regret are interchangeable. This is a top priority and it merits a great deal of consideration for the future.

A second area of research is the influence of topic or item upon the expression of gratitude or regret given by the respondent. Questions 9 and 14 offer a start as I found that money affected female Japanese learner's reactions. But, unfortunately these were only two questions and not 20.

A third possibility, for which much of my future research will originate, will be to branch much more directly in speech acts and Japanese women's speech. Overall this is a fascinating and rewarding area of research. The finding of ties between regrets and gratitude is a delight. This field of study certainly warrants more research and as I said earlier it's a fine line between pleasure and pain.

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Appendix 1

Dear Student:

I am a masters candidate in the department of Linguistics at Southern Illinois University at Carbondale. I am conducting a study to determine the types of expressions of gratitude used by Japanese learners of English and what types of expressions of gratitude may be carried over from the first language. Responses given by Japanese learners of English will be compared and contrasted with native-speaker counterparts to determine what differences if any exist and what problems Japanese learners may have in the acquisition of expressions of gratitude.

If you should decide to partake in this study you will be asked to fill out a questionnaire of 15 questions. The time required to respond to this questionnaire should be no longer than 20 minutes. An example of the type of question you will be asked is: You are in a supermarket checkout line and the person ahead of you in line allows you to check out first... what would you say to that person?

Although participation in this study will help me in completing the requirements for my masters degree, participation is strictly voluntary, refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled.

All of your responses will be kept confidential at all times. You will not be asked to give your name or any information that would identify uou as an individual. Instead you will be assigned a random number which is coded on your answer sheet. You should be assured that the list will be kept in a secure location, accessible only to me, the researcher, and will be destroyed upon completion of this study. The random numbers offer no significance and there is no way to track them.

Any questions about this study and the collection of data may be directed to *Shawn Clankie at 529-3131.*

This project has been reviewed and approved by the Carbondale Committee for Research Involving Human Subjects. The Chairperson of the Committee may be reached through the Graduate School, Southern Illinois University at Carbondale, Carbondale, Illinois 62901-4709. The telephone number is (618) 453-4533.

Please complete the enclosed questionnaire and return it to me, either in person or in a campus mail envelope sealed and mailed to this address. *Shawn Clankie, Dept. of Linguistics.*

"Completion of this survey and/or return of the questionnaire indicates consent to participate in this study."

Survey:

Male ___ Female___ Nationality _____

Please read each situation and answer as truthfully as possible. Please think of each answer as if you were going to answer orally and be as natural as possible. If you would not say anything then please say so.

1. Your boss invites you out to dinner. He takes you to a very nice and expensive restaurant. Afterwards, he pays the bill. What do you say?

2. A friend calls on the telephone to wish you a happy birthday. Your response?

3. You call your classmate on the phone so you can borrow a book. It's very late in the evening. Your classmate says it's OK for you to borrow the book. You knock on the door and your classmate opens it and gives you the book. How do you respond?

4. Your grandmother comes for a visit. She has brought a gift for you. She gives it to you. When you open it you find a nice sweater. Your response?

5. You arrive home from work to find that your spouse (or boyfriend/girlfriend) has made your favorite dinner. You are very surprised. What do you say?

6. You are stopped by a police officer for speeding. Because this is your first offense the officer says that he is only going to give you a warning. You say?

7. You are at a friends house. Your friend's wife offers you something to drink. How would you answer?

8. You have decided to marry and your parents offer to pay for the entire ceremony and reception? What do you say?

9. Your boss calls you into his office. He says he's going to give you a raise of $500 per month. How do you respond?

10. You are the man of the family (females omit this question). You ask your wife during dinner to hand you something. She does. You say?

11. You are at the store and you can't find a product. You ask one of the workers and he/she goes to the stockroom and comes back with the product. You say?

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12. You go to the airport to find that your flight has been overbooked. You are very angry. When you get to check-in the clerk moves you up to first class on the same flight. How would you react?

13. You see a friend of yours in the library. Your friend is there studying and you decide to ask your friend to help you with a homework problem. Your friend helps you and it takes one hour to answer your question. You get ready to leave and you say?

14. You need to borrow a couple of dollars from a close friend. The friend lends you the money and says that it's really no problem. Response?

15. You need to get across town quickly for an emergency. You have no car but your neighbor volunteers to take you. You say to your neighbor?

Thank you for taking the time to fill out this survey. Please return to Shawn as soon as possible at either my mailbox in the Linguistics Dept. or to me personally.

Appendix 2: Samples of Native Male vs. Female Responses

Question	Sex	Response	Function
1	M	Thank you for dinner.	Thanking
1	F	Thank you. That was really nice of you.	Thanking + Appreciation
3	M	Thanks a lot. I appreciate it.	Thanking + Appreciation
3	F	Thanks a lot. I really needed this book.	Thanking + Reason
6	M	I won't do it again, sir. Thank you.	Assurance + Thanking
6	F	Thank you so much officer. I'll be more careful.	Thanking + Assurance
15	M	Thank you for your help. I really appreciate it.	Thanking + Appreciation
15	F	I'm extremely grateful to you for doing this.	Thanking

Appendix 3: Samples of Japanese Responses

1 M	Thank you very much.	Thanking
1 F	Thank you very much. It was great.	Thanking + Complimenting
3 M	I am sorry, I need the book really bad! Thank You.	Regret + Explanation + Thanking
3 F	I'm sorry I came over late night. I appreciate your kindness. Thank you very much.	Regret + Appreciation Thanking
6 M	Thank you officer. I will drive more carefully.	Thanking + Assurance
6 F	Thank you very much, officer	Thanking
15M	I really appreciate this. You save my life. (Of course after I'll bring something for them.)	Appreciation + Reinforecement
15F	I'm glad to have you as a neighbor. Thank you for your kindness.	Appreciation + Thanking

Appendix 4: Table of Questions Receiving Responses of Expression of Regret by Japanese vs. American Students

Ques.#	Japanese Expressions of Regret		American Expressions of Regret	
	M	F	M	F
3	6	9	3	2
6	1	1	0	1
11	0	0	0	0
13	2	5	4	3

Appendix 5: Examples from the Rating System

Samples of Japanese Responses Rated "Not Acceptable"

3 F Thanks a million. You held me a lot.

9 F I try my best to come up to your expectations.

Samples of Japanese Responses Rated "Problematic"

9 M Thank you so much. I'll work harder than I already do.

12M Thank you, I thought, I can not make my day.

14F Thanks a lot. I'll back to you as soon as possible I can.

Samples of Japanese Responses Rated "Acceptable"

2 M Thank you. I'm glad to you remember my birthday.

3 M Thank you. I really appreciate. Sorry coming over here so late.

Samples of Japanese Responses Rated "Native-Like/Perfect"

5 M You're a real mind-reader. I really wanted to eat this tonight.

9 F Wow. That's great. I'm really glad to hear that. Thank you.

Appendix 6: Word Counts

Sex	Total Questions /15*	Total Words	Ave. per person	Ave. per response
Japanese				
F	14	1056	105.6	7.5
M	15	993	99.3	6.6

Sex	Total Questions /15*	Total Words	Ave. per person	Ave. per response
American				
F	14	721	72.1	5.1
M	15	759	75.9	5.0

*In the word count I only tabulated 14 of the 15 questions for the Japanese and American females. Question 10 was omitted because females were not asked this question.

Appendix 7: Table of Acceptable and Native-like Perfect Responses between Japanese Male and Female Speakers

Japanese Males	Acceptable	Native-Like Perfect
	53	81
% of Total	35.33%	54%
Total Responses	150	

Japanese Females	Acceptable	Acceptable Native-Like Perfect
	33	100
% of Total	23.57%	71.42%
Total Responses	140	

Appendix 8

T-test Analysis of Japanese Learners

Group	n	Mean	s.d.	t value	df	p
Japanese females	10	105.6	2.0	2.093	19	N.S.*
Japanese males	10	99.3				

*Note: N.S. = Not Significant

END

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